

# KOREA MISSION FIELD.

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No. 12.

## A SYMPOSIUM.

### The Greatest Need of Korea's Women.

Thinking that the needs of the Korean women should be presented to our readers, we have asked several of the lady missionaries, who are devoting their lives to the elevation of Korea's women, both spiritually and intellectually, to give us concise statements of what in their judgment is the greatest present need of Korea's women. We present the following, feeling that it will be read with avidity by every one who is especially interested in the elevation of Korea's women, and that it will furnish information concerning one of the greatest problems which confronts the missionary bodies of Korea viz.: The evangelization and enlightenment of Korean women.

MRS. MARGARET B. JONES, SEOUL.

A school for the training of Bible women and schools for young married women and young widows appeal to me as the greatest need of Korean women.

MRS. FANNIE BELLE FENWICK,  
WONSAN.

The greatest need of Korean women is to know that "Jesus is the Christ." This knowledge gives the new birth, I John, 5: 1, and prevents doubt as to salvation.

MRS. D. A. BUNKER, SEOUL.

The greatest need of Korea's women is to KNOW Christ as their Savior; then to know that which will make them mothers in the broad and deep sense of that term.

MISS L. E. FREY, SEOUL.

Her supreme need, aside from a knowledge of Christ, is education. That the men, who are largely responsible for her present ignorance, are awakening to this fact, is a hopeful sign.

MRS. J. R. MOOSE, SEOUL.

The greatest need of Korea's women is well trained and consecrated teachers of the Christian religion; women who not only teach but live the gospel of Jesus Christ. Matt. 6: 33.

MISS ETHEL M. ESTEY, YENG BEN.

The all comprehensive but indefinite word, EVERYTHING, might tell a Korean woman's need as well as many, for it seems to me as I go about among them that they need making over from "A to Z," as the saying is.

MISS ELEANOR DYE, SEOUL.

No need of Korea's women seems to me to be more evident than a higher ideal of life, a truer conception of the dignity of womanhood, and a proper valuation of the influence to be wielded by the home.

MRS. A. F. ROBB, WONSAN.

The greatest need of Korea's women is the gospel of Jesus, intelligently grasped, which will indeed make them free from the slavish fear of devils, from ignorance, vice, and dull helplessness, and will supply purpose and hope for this life and the next.

MISS MARGARET BEST, PYENG YANG.

The greatest need of Korea's women is what General Booth calls "regeneration by the power of God." Nothing short of that can give them purpose, courage, and patience to conquer their environment. Then should follow thorough training in Bible truth for all, and for those who are able to take it a more general education of distinctive Christian type.

MISS JOSEPHINE O. PAINE,  
CHEMULPO.

During the past three months we have visited and held meetings with the women in more than fifty different centers of work, and we have found that not more than 25% in any of the country churches can read, and in a few places we have found that not a single woman or girl can read the native character. We can never have a strong church with such a large number of its membership unable to study the precious truths of God's Word for themselves, so our conviction is that something must be done immediately to remedy this awful condition.

MRS ANNA L. A. BAIRD,  
PYENG YANG.

Taking for granted that you mean Christian women, I would say that the greatest need of Korea's women is Christian education of mind and heart. Ignorant and superstitious mothers will continue to bear and rear ignorant and superstitious sons, and the history of every people where women are undervalued and their education neglected goes to prove the maxim that no fountain can rise higher than its source.

A little experience this year in teaching the senior class in the Girls' High School has served to reassure me of the fact that there are no brighter young women to be found anywhere than we have

in Korea and none more worthy of full instruction along every line. Christian schools for girls are a standing advertisement of the fact, which every oriental nation needs to know, namely, that "God made the world for women too."

### The Fullness of the Gospel.

REV. J. Z. MOORE.

So much adverse and detrimental criticism has been made of the Korean character that it is a great pleasure to make note of some of the real things in the make up of this man who has been abused as perhaps no other of this day.

Most that travelers and even noted writers say is only what they see, or rather think they see, on the surface, and while some of it is true, much of what they say does not have a shadow of connection with the best of the Korean character. Even missionaries, who have lived in intimate association with the native for years, are sometimes so carried away by the art of writing or by the desire to say something interesting or laughable, that they fail to give the proper appreciation and interpretation of the inner life. Then there are those who come to the East with that fixed notion of the West, that "the West is West and the East is East," and seeing only the outside of eastern life, with its many things the direct opposite of the West, jump to the conclusion that the whole character is different from the West and for the most part wrong and unnatural.

MR. CHA

Let me tell you about one of my friends. The first time I saw Mr. Cha was when I had been in Korea less than a year. I was seated on the mat in his own clean, neat "sarang" (study)—yes, clean and neat and in Korea. A clean fine-featured young man with the ap-



pearance of a student came in and seated himself opposite me on the lowest seat he could get, which is as far as possible from the place where the floor is warmest.

After the usual salutations, he asked me if the heart of man is good. I answered him as best I might with my broken Korean, and then he asked me why it was that bad thoughts come into our hearts when we do not want them and if it was a sin to have these thoughts. Again I answered him as best I might, telling him, among other things, the old saying that although we are not able to prevent the crows from flying over our heads, we can prevent them from building nests in our hair. His own language being full of "sayings," he appreciated this to the full and it seemed to clear things up for him.

#### THE SECOND MEETING.

We then parted and some two years passed before I next saw Mr. Cha. We were again seated in his own "sarang." He began to ask me if there was a foreign doctor in Pyeng Yang. I wondered why as he was a fair picture of healthful young manhood. He then wanted to know if this doctor could put together again the great muscle of the forearm, if it were cut in twain. I still wondered why he asked such questions, and, as he made no move to tell me, I asked him. It was with great diffidence he answered me, but this is his story.

"One of the most powerful men in this village" said Mr. Cha "has for a long time been my bitter enemy, because I have reproved him for his bad treatment of the villagers. Since I became a Christian he has used every means in his power to persecute me, until I have sometimes been tempted to sell my house and leave the village. The other day in a drunken fight he received

a great gash in his right arm and now his proud strength is gone. I want to show him that I can return good for evil by loving my enemies and have been urging him to go to our Christian doctor at Pyeng Yang."

#### PUTTING INTO PRACTICE THE TEACHINGS OF THE NAZARENE.

I must confess to a strange stirring about the heart strings. Here was a poor Korean, not two years out of the "blackest heathendom" putting into literal practice the highest teachings of the Nazarene. For two years I had been living among them, looking down upon them as something less than "white" and as though made of a lower grade of clay than myself. Now, for the first time I looked a Korean fully in the face and felt myself unworthy to call him brother. Not because he had been unworthy, but because I had been blind. Gentle reader with a white skin, is there not a strange feeling, as though some of the old prejudice about the yellow man was slipping away?

#### THE THIRD MEETING.

Two years more have passed. Just the other day I saw Mr. Cha again. He is now a teacher in one of our Christian day schools. In a meeting, during the revival we have just had, I heard him confess, with tears, of having had evil thoughts in the years gone by, and pleading to be saved from all unclean things. He came to me and wanted to know if there was any school where he could study the Bible. He was so ignorant—in truth he is one of the brightest Koreans I know—and had such a hungering and thirsting to know God's Word I told him, if he would go back to his teaching for the rest of the year, perhaps he could attend the Pyeng Yang High-school and College next year. He has gone back and is faithfully at work with the boys, though there is still that

unsatisfied hunger for a deeper knowledge of the words of the Man of Galilee, whom he loves to imitate and call Master.

All Koreans are not like this, perhaps few are, but this is a true story of one. May the Gospel be thus fulfilled more and more in their lives and in ours.

### "The Sons of the Kingdom"

REV. C. D. MORRIS.

Several years ago I made a number of visits to a remote section of Hei Chun county, North Pyeng An Province, where I was probably the first foreigner the people had seen. A number professed to believe in Christianity but soon fell away, and in all that section only one old man, situated in a lonely place among the mountains, claimed to have retained any of his faith. It looked as if all the seed sown had fallen on stony ground. However a couple of years ago a woman from that part of the country went to Pyeng Pang to see her parents, and while there stayed over one Sabbath with one of our Christian

families, who taught her about Christ. She decided to believe and went home happy in her newly found joy. On her arrival at home her husband was very angry and beat her constantly, declaring that he would never consent to her being a Christian. She endured much persecution but bore all patiently. Her husband, finding that he could not change her mind, decided to leave his home, but while away he fell in with some Christians, who taught him more about the Christian faith, with the result that he returned to his home more kindly disposed. Soon after he definitely decided to become a Christian and is now one of the most earnest men in all that part of the country. The church services are held in his house, and on my last visit I received his whole family, with some others, on probation. Here is an illustration of our Lord's word "the good seed, these are the sons of the kingdom." That humble woman was the seed that will probably result in the establishment of the church in all that section.

### Incidents from the Firing Line.

A CHRISTIAN HOSPITAL.

J. H. WELLS, M.D.

It was a great relief to the Christians in Pyeng Yang, during the recent epidemic of cholera, to know that they had a place to go, should cholera attack them. The little isolation wards in the Caroline A. Ladd Hospital paid for themselves, in use, in this epidemic.

AN ITINERATING TRIP.

Mr. Koons writes of a recent itinerating trip. "I am 'tenting tonight' on an island ten miles from Po Chun county. I have had a fine trip. We find the church booming everywhere. Sunday I baptized eleven. We baptized thirty in Chai Ryung ten days ago. On

this island I find thirty Christians on this my first visit, in fact the first visit any foreigner has ever made here. Every church I have visited so far this fall—except the place here, and they are planning for one—has a school, and most of them are teaching the girls as well as the boys.

REPENTANCE.

REV. W. A. NOBLE.

A woman appeared in the services of our large Pyeng-yang church last Sunday morning, who sat through the service in an utterly dejected attitude. She would not lift her eyes above the mat on which she was sitting. At the close of the service she followed one of



the lady missionaries to her home and stood for some time struggling with herself for words. At last she broke out with a confession.

"Oh, I am a thief," said she, "I have stolen property and I must tell of my crime. A year and a half ago I came up to Pyeng-yang to take part in the Bible class work, and on a certain Sabbath, after the morning service, I happened to stand near the pulpit platform and on the floor I saw a piece of money and I took it. Here it is" she said, handing over to the missionary a five sen piece, "I stole this and have had no peace for a year and a half. I beg you to forgive me and ask God to forgive me of this great sin."

The poor penitent and the missionary knelt together and the Good Lord touched her heart with forgiving grace and she left with her face radiant with joy.

#### "TURNED TO FLIGHT ARMIES OF ALIENS."

REV. E. W. KOONS.

Early in November the "Righteous Army" was causing considerable excitement in Hwang Hai. All the Japanese merchants and the policemen in the towns away from the railroad took to their heels, and travel became hazardous for men whose hair was cut.

A Chai Ryung school-boy met a detachment of the army in a lonely road. "Hear! you crop-haired rascal! who are you?" was their pleasant greeting. "I am a Christian school-boy, your honors" he replied. "Where is your Bible?" and he produced it. "Sing for us," and he sang his best and loudest. "What else can Christians do?" "They preach, your excellencies." "Let us hear you preach, you little villain." So he began—"All you worthy gentlemen call yourselves the Righteous Army, but if you knew the

true nature of righteousness you would all become Christians and give up this kind of thing and go home." That was as far as he got, for they interrupted him by "There, sonny, run along, we can't stand that kind of preaching." And he went on his road unhurt and triumphant.

#### News Notes.

The home for single ladies in Syun Chun is nearing completion.

The woman's work building in Pyeng Yang of the Presbyterian Mission—a two story structure—has the frame up and has quite an imposing appearance.

Word has been received from Mr. John B. Sleman, who with Mr. Woodward pledged 1600 yen to the Union College in Pyeng Yang, that the money will soon be here. This gift is the more interesting because a Congregationalist and a Baptist have raised money for a Methodist Presbyterian school. It is the Laymen's movement.

Dr. Hamill of Nashville Tenn, who is making a trip to Japan and China in the interest of the Sunday School work among the churches of the Methodist Episcopal Church, south, will probably spend some of his time in Korea.

Miss Robbins of the Methodist Episcopal Church station in Pyeng Yang, after five years of excellent service for her Master, has returned to the United States for a well earned furlough. The Koreans presented her with a beautiful banner as an appreciation of the way she had gotten into their hearts.

*From Dr. W. O. Johnson, Taiku:* Two trips were made during the season among the country Christians of about ten days each, and the impression made of their great physical sufferings and helplessness when ill was a deep one. Apparently the whole Christian community had, every several man, woman, and child, some ailment or other. Lack of money and distance from Taiku had prevented their going to the dispensary there. At each group the church building was made the temporary dispensary, to which flocked many heathen neighbors of the church members.

*From Rev. E. F. McFarland, Taiku:* Last fall one church I visited consisted of some twenty-five earnest Christians, who were meeting in the home of the leader. This group had faithfully stood severe persecution and preached the "Word" to all. This spring I went back and found to my great astonishment a large, clean, airy church building with a Sunday attendance of over one hundred, and they also had started a small boys' school. This church stands as an example of what a few faithful earnest Christians can do in the face of persecution.

### A Forward Movement for Korea.

The last mail from America brings word to the northern Presbyterian Mission which causes its members great joy, in which their fellow-workers of other missions join. Their plea for a reinforcement of more than thirty missionaries, taken in connection with the tenor of reports from Korea, made such an impression in official circles in New York that the secretaries of their Board called an extraordinary conference of the Korea missionaries now on furlough and, after hearing their representations,

decided on an unprecedented course to meet the situation.

A reinforcement of twenty missionaries for this field is to be demanded of the Presbyterian church in America and the workers sent out as fast as they and their support can be found. The message in which the Board addresses the church recognizes the need of adequate support for all these new recruits over and above the funds now appropriated for Korean work, and the need that such funds should become a yearly contribution. It appeals to the faith and consecration of its constituency to seize the opportunity and concentrate its effort on the immediate bringing of all Korea to Christ.

This is not the only church that recognizes the critical situation of Korea, nor is this the only mission among us that is receiving large reinforcements and pledges of more and more. In this time when Our Lord is so truly claiming His inheritance, the heathen, we may rejoice and offer praise together that He brings such aid to the toilers in His vineyard.

### Minerating.

BY MISS K. C. WAMBOLD.

For some time a good sister from the Sam Kai church has been urging me to go to Noboday, about five *li* from Oricole, where there are some Christians. No "moksa" has ever been there, but I got permission from the missionary who is going there, and we went last Wednesday. The men at the station wouldn't let my coolie take his "jiggy," saying they would send it, but they failed to do so, and I had to part with "sorhoun tan yang" of money for another one when the coolie returned to Seoul. On our way we met a lot of young Koreans digging on the railroad. We stopped and told them about the



Gospel. Several said they were going to believe.

When we reached our village we were warmly welcomed. The church was a two kahn room in some one's house. Two walls and a half were papered with plain white paper, and one and one half with flowered paper. We studied the ten commandments, the apostle's creed, III. John. 16. Three of the people learned them perfectly, and the others did fairly. This was the first time I ever had a chance at people before the moksa had and I improved my opportunity by impressing on each brother that it was his Christian duty to teach his wife to read. When I left on Saturday nearly all the congregation escorted me in the rain.

The Bible study class in Chai Ryung station just before Christmas gathered more than eight hundred church members to the study of the Word. The class in Pyeng Yang directly after Christmas numbered over a thousand members. The classes for women are to be held in January.

### Rev. William M. Junkin.

While these pages are upon the press the tidings comes to us that one more of the faithful band of early missionaries has passed to his reward, and our hearts are saddened to know that we shall fellowship with him in this work no more.

Rev. William M. Junkin was a native of Christiansburg, Virginia. He was one of the band of seven missionaries—Rev. and Mrs. W. D. Reynolds, Rev. and Mrs. W. M. Junkin, Rev. L. B. Tate, Miss M. S. Tate, and Miss S. A. Davis—who came to Korea in the fall of 1892 to open the mission of the southern Presbyterian church, and from that time he has labored here most assiduously. In spite of frail health and of frequent periods of disablement from that cause,

he has accomplished great things in his fifteen years of work, and many there are to whom his loss will be a personal one.

Possessed of special aptitude for the acquisition of the language, he was particularly acceptable to the Korean Christians in his pulpit deliverances—so much so that the largest churches became more than crowded when it was known that he would preach. For the past two years, in addition to many other responsibilities, he has carried the burden of Chunju station's educational work, instituting a flourishing academy and doing much of the teaching there in person.

Mild and lovely in character, of deep spirituality, a clear thinker and wise in councils, he was looked up to and warmly loved by all in his own mission and by many in others. His presence is one we shall sorely miss and his influence is one that will live long in the hearts and lives of those he worked among.

### A Year's Results at Chun Ju.

Five new church buildings, 8 new meeting places, 13 churches enlarged, 513 adults and 54 infant baptisms. Of our 84 Presbyteries only *three*, Lexington, Memphis, and Brazos, received as many on examination, thus we stand *fourth*. Having received a good many more than the Synod of Florida, we take place 12 among the 13 Synods. Two thousand two hundred ninety one people were examined, leaving 1778 on the waiting list. Three thousand four hundred sixty two visits by 2462 women and children were made to the clinics. Forty five classes were held, 7 home missions were supported by the natives. The Father has been good to us far beyond our faith and hopes, bringing blessings out of our feeble efforts away out of any proportion. To Him be all the glory.

## In the F. B. Atkinson Hospital, Kunsan.

BY DR. T. H. DANIEL.

Every variety of trouble is seen, from the man whose "back-bone is cold," or who has "wind in the head" to the poor fellow two-thirds of whose face has been eaten away by some loathsome disease. The biggest part of the work is at the dispensary. A large part is of the minor surgical, dressing ulcers and sores of various kinds, but we have attempted quite a number of major operations, operating in the clinic room and using the waiting rooms as wards. While this has not been very satisfactory, the results have been, on the whole, far better than we had hoped for. The idea of performing an extensive mastoid operation, and then putting the patient in a room which, for half the day, is crowded with people who take great pleasure in assuring him that he is bound to die, is certainly not a pleasing one, but necessity was the excuse and complete recovery the justification. On one occasion all the patients who had come to clinic suddenly left because one of the in-patients was inconsiderate enough to choose clinic hour as a time to die, and a Korean would ordinarily rather undergo anything than stay near a corpse. But fortunately such instances have been few as we have had only four deaths during the year.

The hospital is not ideal but it is a great comfort to have a place where things can be kept clean and where the patients can be looked after somewhat as they should be. One incident will be noted to show that the Koreans, no matter in what dirty conditions they have been living before, appreciate having things nice and clean. A man came to the dispensary so dirty that all the other patients gave him a wide berth.

He needed operation and so was told that he would be admitted to the hospital on condition that he first go to the river and wash at least a few of the outer coats of filth off. He did so and then was scrubbed by the hospital assistants for an hour or so more, until finally the normal color of his skin could be seen in places. After he had been in the ward for a few days he became the most particular man there about having his bed and all clean. One morning when the doctor was making the morning rounds this man asked him if he had any medicine to kill the flies as he had noticed that the walls were becoming a little specked in a few places and it did not look well.

We have not been without direct results among patients who have been here sometime for treatment. One man was led in, a beggar, blind from cataract. One member of the station agreed to pay his board and he was operated upon successfully. He came in a heathen beggar, but went away rejoicing in a new hope as well as his new sight, and now when the itinerant missionary goes to his village this man usually will not wait for him to get there but goes out to meet him on the road.

Another man had an incurable trouble of the hand, and the hand had to be amputated. A few days before he left he told the doctor that he thanked God for the ordeal he had been through as it had brought him here and he had learned the Way of Life.

Only one other instance will be cited. A boy, homeless and hard used by the world, came in for treatment of a varicose ulcer of the leg. He became interested and apparently genuinely converted and is now assistant at the hospital, where he voluntarily began and has continued morning and evening prayers with the patients.



## The Korea Mission Field.

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### Editorial.

#### THE REVIVAL SEASON NOW ON US.

The season is now approaching when there will be held throughout the borders of the Christian church in Korea special services for the deepening of the spiritual life of the native Christians, and for a general awakening among the new believers. These revival services will tell for more in the general development of the Christian church than any other one means of grace with which the Heavenly Father has been pleased to favor us. Last year saw wonderful revivals and we are praying and are especially desirous that the home church will pray to the end, that this year of revival effort shall be deeper, saner, more spiritual, and more far reaching than any we have ever experienced in the past history of the Korean church.

#### A STRONG STATEMENT.

The wonderful rapidity with which the Christian church has grown in Korea has not ceased to be a matter of surprise and wonder to those who visit Korea and look closely into the affairs of the church. When Dr. Davis of Kyoto Japan, who has been for thirty-five years in the school founded by Neesima, was

in Pyeng Yang during the past fall, he said, at the close of an address on the subject "Missionary Outlook," that he had heard for several years much of the work in Korea, but that the "half had not been told." He said that he had often held the Korean church up as an example to the Japanese Christians. He also said, he believed that God was going to use the church in Korea as an object lesson to the Christian world. This coming from a member of the American Board mission and from a man who has been a missionary for thirty-five years, and because of the earnestness with which it was said, quite a deep impression was made on the hearers of the address.

The Korean church in its simplicity is surely giving the world an object lesson of faith and earnestness.

#### OUR SYMPOSIUM.

We want to call especial attention to our symposium in this number of the Field. The subject is "The Greatest Need of Korea's Women." That which we present from the prominent lady workers in this country will surely furnish food for reflection. If any part of the missionary work which is being carried on in this country at this time is more difficult than another, surely the problems presented by the condition of Korea's women are the most perplexing. The lady missionary has a heavy burden and it takes strong shoulders and brave hearts to bear it. But if we take a look at the strongly manned and well equipped schools for young Korean girls and Bible women we can readily see that grass has not grown under the feet of the women of the church in their attempt to raise the standard of thinking concerning womanhood and in their attempt to mold the character of Korea's women. We could wish that a more strenuous effort were made for the

instruction and uplift of the vast number of women who are in the small churches out in the country. Woman has had no opportunity to grow. She is as the "dumb driven cattle." No hope, no world, nothing but drudgery is her lot. It will take the injection of a new hope, a new life to get Korea's women saved from this condition. This can only be accomplished as the young women of our Christian lands give themselves to this great work. We would like to see a strong conviction on this subject take hold of us. The elevation of Korea's women by especial attention to the evangelistic phase of missionary work is a vast field for the exercise of one's faith and activities.

### Where is Korea?

Where is Korea? We have been giving our readers a short sketch of the important cities in Korea in the last two numbers of the FIELD. We thought that such information would be read with pleasure and would at the same time inform our readers of the cities of Korea and their relative importance. But we desist this month, to give our readers an idea of where Korea is and what she is.

The reason for this is that the numerous things we have seen and heard from abroad convince us that there is a widespread ignorance concerning the geographical location of this most active center of missionary operations. A prominent missionary in Korea recently received a newspaper clipping in which it was stated that he was working in the tropics. The statement was the more interesting because on the day of the receipt of the clipping, snow was falling and ice was forming on the ponds.

Another missionary when making a speech in one of the States asked the school children the question, "Where is

Korea?" After long meditation and no answer the missionary said "Is it in Texas or Arkansas, which?" Quick as a flash a little fellow said "Arkansas." That little boy represents quite a large number of active church members, who would be interested in missions, if they only knew something about some of the mission fields. Lack of knowledge is a fatal blow to an enthusiastic support of our great work.

A prominent lawyer once said that he was glad the United States and Spain had a war because he then found by reading the papers where Cuba was. Surely the great missionary activities in this peninsula should have given the church in the home lands a modicum of information at least regarding its people, customs, character and all else that pertains to its national and religious life. But this does not seem to be generally so.

Well! Where is Korea? Korea is a peninsula jutting off from the southern border of Manchuria, and is bounded on the east by the Japan Sea and on the west by the Yellow Sea. The longest stretch of territory is from north to south and covers a distance of about 1000 miles. She is not a province of China nor is she situated in Europe. Asia is her home and until within a few months ago she was an independent government. Japan has taken over the affairs of government as one of the results of the war between her and Russia. The topography of Korea is mountainous. One of the famous old line of Roman Catholic priests, who first did missionary work in Korea, said "Korea's surface reminds one of the undulations of the sea when under mighty commotion." The climate of Korea is that of the temperate zone. In the extreme north the winters are severe, while in the extreme south snow is rarely seen.

The Koreans are not savages nor cannibals, but on the contrary their past



history reveals a high state of development. The present social, political, and industrial condition of the Korean people is not an index to what they have been in the past. Nay, their history reveals a knowledge of many of the arts which is a matter of surprise to those who make investigation. To mention only one of these lost arts will suffice to show what Korea once was and of what she is capable to-day under strong leadership. The manufacture of Korean porcelain was carried on extensively over five hundred years ago in and about the city of Songdo. Today the pieces of this porcelain, which can be obtained, command a large price in the markets of the world. The satsuma ware of Japan bears no comparison to this beautiful inlaid porcelain of five hundred years ago. The art has been lost, perhaps to be regained no more, but it is a proof that the Koreans have in them something worth the while.

Korea's social and industrial condition has reached a low level, not for a lack of intellectuality or native ability, but because of political corruption and because of the oppression of the lower classes by the upper classes. For these causes alone there has been wrought in this beautiful land of Chosen distress and decay.

The present name of the peninsula is not Korea. She is known to the Koreans as the Han kingdom. Korea is the name of five hundred years ago. When the capital was changed to Hwang Sung, the present capital, the name of the country was changed to Chosen. This means morning freshness. This term however has no reference to climatic conditions, as is sometimes thought. Just a few years ago the name Han Kingdom was adopted, and thus it stands today.

### The Quarter-Centennial Conference.

In the year 1904, on the 22nd. day of September, the missionary body of Korea held a one day Conference in celebration of the beginning, twenty years earlier, of evangelical missionary work in the peninsula. A week's conference had been planned and many preparations made, in the expectation of welcoming such friends as might wish to join us from abroad, until the breaking out of the war between Japan and Russia with Korea as a part of its battlefield rendered it necessary to give up these plans. That gathering directed the calling of a conference in 1909 to commemorate the completion of a quarter of a century of mission work and directed how the machinery should be set working. The outcome was seen in a meeting of the delegates appointed by various missions, who have decided to carry on their work under the direction of the General Evangelical Council.

The Executive Committee chosen to organize and conduct the Conference of 1909 consists of a dozen gentlemen, five of whom are chairmen of sub-committees, among whom the various portions of the task are apportioned. The plan of the Programme Committee contemplates a conference of eight days, from Sabbath to Sabbath, with especial emphasis upon the 22nd. day of the month. Devotional meetings are to hold a prominent place under the leadership of some one of the world's noted spiritual thinkers. Papers are expected from representative missionaries on special topics and conference meetings on departments of work. Popular meetings in English or in the vernacular will occupy afternoons and evenings. Arrangements are hoped for by which a party of visitors may be enabled to inspect the work at different stations. Railroad concessions are also

hoped for in order to permit a large number of native Christians to gather in Seoul from all parts of Korea on the day of a great mass meeting, which may be addressed through interpreters by some of our most distinguished visitors. An exhibit is to be gathered of Korean objects of many descriptions, especially of such as pertain to missionary work. Other plans are broached, and whoever has one to suggest will be gladly heard by the committee, of which Dr. W. A. Noble, of Pyeng Yang, is secretary.

When a dozen missionaries devote their time to successive meetings they do so with a worthy object in view. The aim of this body is not simply to gratify the missionary force in Korea by calling it together at such an epoch. Its wider aim is to stimulate interest in the propagation of the Gospel in this land, to elicit prayers and gifts and personal service in greater volume, that the time may be hastened when Jesus shall reign here supreme. The preparation will consume much effort and much thought, but it is felt the expenditure will pay. If so, then it is worth while for those outside the committee to do what they can for the success of the Conference. Such prayer will put our hearts in the right spiritual attitude to receive the blessings of such a gathering. A prompt response to the requests of the subcommittees will lighten their labor. A word to our friends at home will win their interest. We make no question the occasion will be one of deep interest for all who are present. We bespeak for the committees every assistance.

### An Urban Church.

The new church of the Yun-mot-kol congregation was occupied for the first time on the second Sabbath of Decem-

ber. A special service was held, attended by an audience conservatively estimated at fifteen hundred persons, and at which the principal guest was the American Consul-General, Hon. Thomas Sammons, who made one of the addresses. The building is entirely of wood, but in Korean form, with wooden floor and double walls, thoroughly warm in the recent cold weather and altogether commodious. The work of the church receives a large impetus from its occupation. The old church-building, an enlarged dwelling-house, had long been utterly inadequate, and the congregation met in divisions, the men usually hearing a sermon in the morning and the women hearing it repeated in the afternoon. When weather permitted all had been meeting together under an awning. Now the Sabbath-school is being reorganized, the system of cottage prayer-meetings extended, work pushed in the villages outside that side of the city, and other plans made for a vigorous campaign of evangelism. This is the largest Presbyterian church organization in Seoul, perhaps the wealthiest congregation in Korea, situated in close proximity to the imperial palace, and includes not a few of the nobility, several of them relatives of the Emperor. A special feature of its work is the number of weekly Bible classes taught in the homes of these gentlemen of wealth and rank, in some cases in the parlors of those who still decline to mingle with the promiscuous elements of an ordinary congregation. The new church cost above six thousand yen, of which four thousand six hundred has been raised among the congregation.

Dr. J. W. Reed of Songdo, Korea, was married in Yokohama, Japan, on the 11th of November to Miss Emma Brunn of Trenton New Jersey.



### The Y. M. C. A. Building.

The ceremony of laying the corner-stones of the Y. M. C. A. building in Seoul was attended by the young Crown Prince, who came in company with Prince Ito. Each of these distinguished persons laid one of two stones above the principal entrance of the building. The occasion brought together a most notable company, including nearly all the official circle of Seoul, Japanese, Korean, and foreign, the entire missionary body, and many distinguished persons. Addresses were made by Bishop A. B. Turner of the Anglican Church, President of the Association; by Prince Ito; by Hon T. Sammons in the name of Hon. John Wanamaker, of Philadelphia, who contributed more than half the cost of the property; and by Yi Sang Chai, head native teacher in the John D. Wells Training School, who is held by the Koreans to be their most erudite scholar and wisest man.

This building is at the centre of the city and on the principal street, where it occupies a broad frontage. It is to be thoroughly modern and complete in all its equipment and to contain a public hall which will fill a long felt need as a general meeting room for various gatherings. The complete plan, when erection was begun, had to be cut down for lack of funds by lopping off the wing containing the gymnasium and baths. Immediately after the ceremony above described work was begun upon this wing, being made possible by additional subscriptions received at that time, of which the first gift was of ten thousand yen offered by the little Crown Prince.

The work of the Y. M. C. A. is carried on in an old Korean structure and in a couple of wooden sheds. Yet its classes number eighteen hundred attendants, its secretaries and teachers include four

trained foreigners, and nightly assemblies bring together many of the finest young men of Seoul. The athletic department of the work is a prominent one and one greatly needed by Korean youth, whose home teaching is always of opposite tenor. The beneficent influence of the Association is felt in all the churches of Seoul and in many places outside the capital. It is in fact an indispensable agency in carrying Christianity to the young men of the nation; and we rejoice with its secretaries in the prospect of soon entering quarters completely adapted to their work, where their endeavors can be expected to multiply several fold in their influence.

### The Printed Page in Korea.

In editorial comment last month upon the symposium then presented the view was expressed that one of the chief needs of Korea is a literature commensurable in some sense with that of other Christian lands. This might be taken as the opinion of one of the editors. It is, we assure our readers, the profound conviction of both that Korea has no greater need at the present time, whether the viewpoint be that of the Christian missionary, of the politician, of the educator, or of the philanthropist.

We have spoken before in these columns of the demand on the part of the people themselves for literature. On this, as on a multitude of other subjects, our fault and that of many others would seem to be that we have refrained from speaking strongly enough. Korea is such a new country to the remainder of the world; in other oriental lands the hopes of missionaries and civilizers have been so slow of fulfilment; we have had so little confidence in our own judgment and too little faith in God; all that we have been seeing these twenty-three years past have astonished our own eyes

to such a degree ; that we have hesitated again and again to tell the whole truth, because we could not expect it to be believed.

The intellectual upspringing of the last two years is not wholly unparalleled in Asiatic lands. In Japan and India a great longing for mental equality a generation ago took hold upon the higher classes, and its fruits are manifest. In China we are today seeing a mighty movement in the same direction, a movement of the utmost promise for the greatest empire in the world. It is hard to explain why we look for greater results in this small country under similar circumstances than in the countries we have named. Such an explanation depends upon the reasons that have given Christianity such full play in a brief period among this people. We do not wish to make impossible claims. But quietly among ourselves we do look for education and Christianity through this Korean people to work a stupendous work on the behalf of Asia, and we think it worse than immodesty to fail at this time of making our expectation known.

Looking over past history, taking note of recent developments, surveying the field as we see it, and basing our estimate upon the people of Korea as we know them, we repeat that we yet expect them to move Asia. And in this opportunity education and its contributory literature are an important factor.

The problem whether this shall be a Christian education is in process of solution. Friends of missions are laying more and more adequate plans for the establishing of Christian schools, colleges, theological seminaries, and other professional schools in Korea. A Christian ministry has already come into being in small numbers and will increase gradually as successive classes graduate. Governmental schools in many magistracies, as well as church schools all

over the peninsula, are taught by the graduates of mission schools, and numbers are there being prepared for usefulness in various walks of life. Schools of manual training are springing up and beginning to exert a wide influence. And so the Christian community is in the forefront of educational movement in every centre.

Education, however, includes much beside class-room instruction and the accumulation of property. It is a vital part of an educational scheme, and it is in no sense of secondary importance, that literature should be at hand for the use of pupils. And in the word literature many things are included, as it relates to mission schools. Text-books for use in the class-room are obviously indispensable. Yet he who formulates this axiom so glibly is forced to add that the first years of Christian education in Korea have been passed without text-books, and that even now but few of the subjects taught in schools of any grade can cite the aid of a text-book.

This is an age, in the educational life of Korea, of the compiling of text-books, and they have to be made by the instructors in connection with the actual work in progress in the class room. Such a condition has advantages, but much greater disadvantages. That young men and young women are sent out yearly from our educational institutions so well trained as is the case in spite of these and may other hindrances is a result which reflects the utmost credit upon the pioneers of educational work in Korea. They belong in the same class as those whose names are widely known in America and under whom large universities are accomplishing such notable things for American youth.

Not all the text-books prepared in Korean can be promptly printed ; and yet so rapid is the sale of those once issued that a comparatively small amount



of capital can be turned over and over in this connection and so be made to render double service. A geography put upon the market last January was completely sold out in August, and a second edition of double size—ten thousand copies—had to be printed at once. Of Arithmetics, Readers, and other common text-books similar statements could be made. They would be trite enough at home, and the only point of making them here is to show that the Korean boys and girls are using them in great numbers, and also that they are paying for them in great numbers. For most of these volumes reach the hands of scholars through native book-sellers, who buy them at wholesale for cash from the publisher, and whose shops are exceedingly well stocked with books of many sorts from China, Japan, and even beyond.

A number of the mission educators in Korea have manuscripts of text-books on hand upon subjects included in the academical course and other works suited for the college grade. Some of these are in press and others will be the coming year. It is a pity in our view that the Educational Association formed here a few years ago went out of existence. It had begun a good work in the formulation of scientific and other educational terms in all branches. It could be made to fill a useful place now in laying out the educational field as regards the preparation of text-books and in assigning them to certain authors.

The compilation of theological text-books and of helps to Bible study has made a certain degree of progress, but there is still very much to be accomplished here. And when one thinks how much of this sort of mental food ought to be put at the disposal of those who in the pulpit furnish spiritual food for congregations, it is apt to loom up as the most important division of what we have

called literature. There are certain ones who have given much thought to this subject, but here, as elsewhere, the difficulties are great, and the time of every worker is limited, because drawn upon for many other requirements.

The editorial of last month had in point something much broader than merely the educational and spiritual needs of a developing people. It referred to the vast field of general literature, which still lies uninvaded, and the lack of which deprives Korea's denizens of the opportunity to acquaint themselves with much that pertains to general culture. That field is a limitless one. It includes all the immense range of history, and of history the Korean language as yet knows but two books, the little handbook of American history written by Mrs. Miller, and the excellent Church History of Dr. Jones; beside these Mr. Hulbert's History of Korea, first published in Chinese, is now in press in Korean, and a universal history has reached its second volume under the efficient hand of Mrs. Baird, but has not yet reached the press. What breadth of view could be expected of a citizen of America to whom only these sources of information were open? How can it be expected that the coming generation of school graduates should be even fairly well read, unless we put it in some way within their power to obtain informing books in their own tongue? Shall we demand that the church free itself from the domination of degrading superstitions and still make no way for its members to acquaint themselves with the progress of affairs in times both past and present?

If history be thus passed over, we come to the great department of science, which fills so many of our own bookshelves with volumes full of information essential to the man of intelligence. And beyond these lie the arts. And the great world of travel looms beyond.

And farther on are the dim outlines of an immense possibility in belles lettres. And biography presents a fruitful field parallel with every one of these.

We need go no farther. It does not need argument that the range is immense in every one of these departments. To us who see evidence daily on the point it does not require demonstration that the Korean public is as intensely covetous of reading matter in all these branches as are our own countrymen. In this, as in much else, we have found that the supply increases the demand. It is a fact not understood abroad that the Koreans are a reading people. And it is not yet appreciated so fully as it will come to be that they are a purchasing people. The problem is not in any sense that of marketing books, once they are written and printed. Nor is there any problem of the price of books; so rapidly do books of all descriptions sell that editions may always be printed in sufficient size to reduce the price to a reasonable figure. But there are two large problems at present connected with the subject, and it is well to have them fully before the missionary community and before all the friends of the work.

The first of these problems is that of a publisher of experience in the business and furnished with adequate capital to issue all the volumes the demand calls for. We need not enumerate the several agencies that hitherto have accomplished what has been done, nor the efforts that have been made to secure more efficient agencies of this nature. It is sufficient that they are insufficient and that the opportunity is increasing at a more rapid rate that the agencies multiply at. In the hands of some among us lie literally scores of manuscripts awaiting funds for publication, among which some have

waited for years. And certain of these are an honest effort toward creating a real literature in the Korean language.

The other problem is even larger, for it involves the time of many persons and those the best qualified to accomplish almost any given task among us. It is no less than the concerted application of energy in large amount to the preparation of manuscripts for publication. As suggested in last month's editorial, the entire field could well be mapped out and portions of the task assigned wherever it could be undertaken. Much of it needs to be the work of foreigners, and yet Korean assistance would be required at every step, and some portions might well be entrusted wholly to Koreans, among whom some are becoming competent.

To our minds this is one of the very large problems of missionary work in Korea. The nation will have a literature in time. We have it now in our power to determine the early trend of the thought that that literature shall express, whether it recognize God and His providence or fail to do so. We are where evangelism can in great measure be turned over to the native church. We are entering the period when the ministerial function and the ruling of the church begins to come into the hands of Koreans. The age we have now reached is that of education and mind training as the basis of Christian thought and character. It is no secondary task to prepare the literature, but one well worthy the deepest consideration of all among us. We want the missionary community to face it much more seriously, much more concertedly than they have done. Unless this be so, we warn our fellow-workers the future may still hold for them unexpected disappointments.